



EPISCOPAL NEWS SERVICE

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91137

Controversy surrounds restrained ordination of a lesbian to the priesthood

by Jeffrey Penn

Just a month before the debate over homosexuality is expected to erupt at the Episcopal Church's General Convention in Phoenix, Bishop Ronald Haines of Washington (D.C.) ordained a lesbian to the priesthood at the Church of the Epiphany in downtown Washington on June 5.

The ordination of the Rev. Elizabeth Carl, 44, was restrained and orderly despite two protests and the backdrop of the heated debate in the wider church over the subject of homosexuality.

In a statement released prior to the service, Haines said that Carl "has for a number of years openly lived in a loving and intimate relationship with another woman" in a lifelong and monogamous commitment.

"The ordination of one whose lifestyle involves sexual relations outside of marriage troubles me greatly," Haines continued. "There are, in my view, scriptural passages and historical teachings of the church that appear to be at odds with ordination of homosexuals and that cannot easily be answered or put aside," he said.

However, Haines asserted that while "the sexual orientation and lifestyle of a candidate for ordination warrant serious consideration...they are not the only determinative factors. I am not persuaded that one's homosexuality, for example, should by itself be an absolute bar to ordination in all cases."

Haines said that after a thorough examination of Carl and the diocesan ordination process that recommended her, "I have concluded that there is no impediment to her ordination...."

The announcement of Carl's ordination clearly surprised Presiding Bishop Edmond L. Browning and prompted a suggestion that the ordination be postponed. "We know from past experience that events such as the ordination in the Diocese of Washington can trigger the sort of attention that may make positive dialogue more difficult, and polarize the church," Browning said in a statement released from the Episcopal Church Center in New York.

"Consequently, when I was first informed by the bishop of Washington on Tuesday, June 4, of the ordination scheduled for June 5, I asked that he reconsider for the good of the whole church and the impending discussion at General Convention," Browning added.

Protests allege 'lifestyle' is impediment to ministry

In anticipation of tension and in an attempt to avoid publicity, uniformed guards stood outside the church, while signs prohibited the use of cameras during the service. Inside, the ordination ceremony unfolded with little drama or much indication that the service was anything out of the ordinary.

After Carl was presented to the bishop, he said, "If any of you know any impediment or crime because of which we should not proceed, come forward now and make it known." At that point the Rev. James West, a priest with nearly 50 years of service in the Washington Diocese, came forward and in a measured and gentle tone urged that "the impediment of lifestyle" should prevent the ordination of Carl. Calling it a "difficult and heartbreaking moment," West said, "We do honestly feel that to have kept silence about the impediment would have not honored Christ."

West was followed by TiJuana Rountree, a member of Calvary Church in Washington, who charged that "Miss Carl's lifestyle is not suitable for this ministry.... Her lifestyle is not acceptable to God." Rountree said that Carl "must not continue to live in sin," but to "call on Jesus for forgiveness."

During the objections, a composed Carl listened attentively with little visible sign of reaction.

In response to the objections, Haines called for a moment of silent prayer, and afterward said, "I feel in all due respect [the objections] have not put forth any additional information" than has already been "prayerfully and fearfully considered. Respecting your objections," he said, "we will proceed."

Haines then asked the congregation, "Is it your will that Elizabeth be ordained as a priest?" The congregation erupted with a resounding, "It is."

The ceremony proceeded without incident. When the bishop invited priests to join him in the ritual of the laying on of hands, about 50 priests clad in white alb and red stoles encircled Carl—including the Rev. James West, who had objected to the ordination moments before.

One of the few spontaneous outbursts of emotion occurred after the ordination of Carl, when the congregation rose in a standing ovation as the Rev. Edgar Romig, rector of the Church of the Epiphany, officially welcomed and greeted Bishop Haines.

"I saw the ovation as a supportive symbol of appreciation for the bishop --that he [Haines] went through with the ordination and held his ground," said John Michael Sophos, a member of St. Patrick's Episcopal Church, after the service.

'A matter of practicality and expediency'

At a press conference following the service, Haines said he was "aware

of the pain and difficulty" that the ordination might cause for some in the church. Yet, he denied that the timing of the service was intended to affect the debate at the General Convention.

"I made a promise to Elizabeth that I would ordain her as soon as she had a parish job," Haines said. "There was no correlation about what may or may not take place at the General Convention." He added that Carl's ordination to the diaconate last year had been without protest. "I did not expect, nor was I looking for this to cause controversy. It was a matter of practicality and expediency. This parish needs a priest," he said.

Carl began her part-time appointment as assistant minister at Church of the Epiphany on May 1. According to Romig, Carl would serve as a counselor to the elderly as well as visiting sick Episcopalians in Washington area hospitals. "She is a superb pastor," he said.

Haines described Carl, who did not participate in the press conference, as "intelligent, a very private person," and a person of prayer, compassion, and empathy. He repeated his contention that "she does not seek to use her ordained ministry as a public platform to advance any perceived cause relating to human sexuality."

Formerly a United Methodist from Houston, Texas, Carl was confirmed an Episcopalian while a student at Occidental College in Los Angeles. She received a bachelor's degree in comparative literature there and later earned a graduate degree in library science from the Catholic University of America. She worked for the Library of Congress for 16 years. Carl graduated from the Union Theological Seminary in New York with a master of divinity degree in 1990 and was ordained a deacon last year.

Bush says he is 'not ready'

Among the first Episcopalians in Washington to respond publicly to the news of Carl's ordination was President George Bush. In response to a reporter's question, Bush said, "Perhaps I'm a little old-fashioned, but I'm not quite ready for that."

Bush, who was en route to Washington from a visit to the Southern Baptist Convention in Atlanta, recognized that the question of ordaining homosexuals remains a matter of contention across denominational lines. "To be very candid with you, I think the churches, regional churches, branch churches, have a right to do what they want," he told reporters.

91138

Traditionalists prepared to determine future of Nashotah House

by James Solheim

After 15 years of factional strife, Nashotah House, the Episcopal Church's seminary in Wisconsin, has either found its true identity--or it is headed for oblivion. It all depends on whom you ask.

The future course of the seminary was set on May 24 when the church's traditionalists demonstrated that they are in charge. By a 15-to-10 vote, the school's trustees reaffirmed the ban on women priests celebrating the Eucharist on campus, and in a "Statement of Identity," they advocated a return to a traditional and orthodox program of formation for the male-only priesthood, according to a news release.

The board said the ordination of women to the priesthood and episcopate "is still an open question in the Episcopal Church and the Anglican Communion." "Today there is hope for the Episcopal Church," said Bishop Donald Davies, retired bishop of Dallas and Ft. Worth and one of the founders of the Episcopal Synod of America (ESA) and head of an ESA house of studies in South Carolina. "The ESA led the way, and now Nashotah House has chosen the better path."

"The question is whether traditionalists can now rally together to raise up their own clergy who are well-formed in the tradition of Anglican and Catholic faith and practice," Davies added. "We have tried compromising with the enemies of traditional Christianity within our own denomination, and it hasn't worked."

"This was not an attempt to make Nashotah an ESA seminary by any means, but to have compatible good bishops who would guide it well and be supportive," said Bishop William Stevens of Fond du Lac, new chair of the board.

"There should be one seminary in the church that stands for authentic Anglicanism," said Bishop Stanley Atkins, acting provost of the seminary and a member of the traditionalist movement. Atkins admitted that enrollment has plummeted during years of controversy over the future of the school, but he doubted Nashotah would be forced out of business since it has a \$5 million endowment. He said several bishops have threatened to withdraw their students. He estimated that this fall's enrollment will be between 28 and 33

full-time students.

A funeral for Nashotah

One evening, after the board's action, a funeral procession of five cars drove to the cemetery on the campus and placed a tombstone next to the grave of the seminary's founder, Bishop Jackson Kemper. The tombstone said: Nashotah--born 1842, died 1991.

The burial service is "just the tip of the iceberg," said Bishop Roger White of Milwaukee, who serves as an *ex officio* member of the board. He estimates that 80 percent of the alumni, including some conservatives and members of the ESA, are "very angry" because the board has ignored them.

White is writing a letter to bishops outlining recent actions of the board, including elections at the May meeting. He said the nominating committee rejected candidates such as Bishop Richard Grein of New York and Bishop Edward Salmon of South Carolina and chose only ESA members.

"When 90 percent of the board belong to the ESA, then the place is being captivated by the synod," White told the *Milwaukee Sentinel*. He is predicting that the seminary will become a "school of theology" for the ESA.

White said some alumni are investigating legal options for removing the trustees, on the grounds that they are not acting in the best interests of the institution or the constituencies. "My fear is that they will pilfer away the assets of the institution," meant to benefit the whole church, not a small faction, White said. He has serious "moral and ethical questions" about the financial responsibility of using endowment funds to educate a handful of students.

Bishop charges irresponsible fiscal behavior

In a stinging open letter charging financial irresponsibility, Bishop Francis Campbell Gray of Northern Indiana estimates that the seminary will run a deficit of \$550,000 next year if it enrolls 20 students. "With a \$2 million proposed budget, the approximate cost of educating each student could be \$100,000 per year," he said.

The board plans to transfer endowment funds to the operating budget for use as scholarships for students--after raising tuition from \$6,100 to \$13,000, according to Gray. By using this "highly unethical way to circumvent the restrictions" for use of the endowment funds, the board is violating a trust by its "irresponsible fiscal behavior."

Gray, who has three degrees from Nashotah House and whose grandfather was on the board, said that the ESA control of the board will eat away at the "financial, spiritual, and moral corpus of the seminary." Unless

the situation is resolved, "this once-lively seminary will die of spiritual cancer from within--or she will perish by being rendered irrelevant and useless by the church she seeks to serve."

Gray urged the ESA to start its own seminary, as a group of evangelicals did 10 years ago when they established Trinity Episcopal School for Ministry in Ambridge, Pennsylvania. "They did not try to take over an existing seminary and mold it in their image," Gray said. "If the ESA and the majority of the present trustees want to espouse a particular theological position, let them found their own seminary with newly raised money." Gray concluded his letter by demanding, "Don't destroy 150 years of work for one theological principle."

91139

Presbyterians reject committee's proposal for new ethic of sexuality

by James Solheim

After months of controversy and six hours of debate, the General Assembly of the Presbyterian Church (USA) decided the church was not ready to consider changes in its official stance on sexual morality. The action is being watched by several other churches dealing with the issue at meetings this summer--including the Episcopal Church General Convention in Phoenix.

In an overwhelming vote at its annual meeting in Baltimore, June 4-12, the 600 commissioners rejected by a vote of 534 to 31 the report of a special committee calling for openness toward sexual relationships outside of marriage. They reaffirmed "the sanctity of the marital covenant between one man and one woman to be a God-given relationship to be lived out in Christian fidelity." The General Assembly also restated its 13-year official opposition to the ordination of homosexuals. It issued a pastoral letter summarizing its position.

The Rev. Gordon Stewart of Cincinnati, who chaired the committee that forged the final resolution and pastoral letter, said members of the committee spent "a long, difficult, excruciating 36 hours" in the successful attempt to bring a single report to the General Assembly. Stewart pointed to six boxes

on the edge of the platform and said they contained "voices of the church" in reaction to the sexuality issue.

Since the special committee report, *Keeping body and soul together: sexuality, spirituality, and social justice*, was issued last February, over 45,000 copies were sold. Reaction has been decidedly negative, with half of the church's regional jurisdictions, called presbyteries, passing resolutions against the report. Many presbyteries didn't even want the report included in official minutes of the General Assembly.

"We tried to find as much common ground as possible--without blowing the family apart," Stewart told the commissioners. "We have two groups of people in this church who feel excluded"--not only gays and lesbians but also those who take a more conservative approach to Scripture, especially on sexual morality.

Church 'torn apart' by the issue

"We are being torn apart by issues related to sexuality," Stewart added in describing how his committee tried to take a pastoral approach. He said it is "very clear" that the Presbyterian Church "is not ready or prepared to reverse the 1978-79 position," especially on ordination of gays and lesbians.

In a response to the introduction of the report, Howard Penn spoke for the church's gays and lesbians, saying the church's current position means that gays can be denied church membership and will continue to be second-class citizens since they may not be elected to leadership positions or ordained.

"Don't give that message," he pleaded.

During a press conference, Stewart said the report of the special committee ended up being more of a position paper than a study document and therefore it polarized the church. "As a vehicle for discussion it doesn't work," he said.

Authors of the special report strongly disagreed. Sylvia Talbot-Smith of Grinnell, Iowa, said the pressure to find a peaceful solution led the General Assembly to accept a pastoral letter designed to mollify those who are disturbed by the issue. She said that the pastoral letter is based on "unjust common ground," and that she finds it "incredibly painful to see that done on the backs of lesbians and gays." The clear message of the pastoral letter, in her opinion, is "Don't worry, nothing has changed."

"We proposed an ethic for sexual relationships based on justice and mutuality," Talbot-Smith said in a news conference. "A church that doesn't do justice in its own life is not faithful to the Gospel," she added. "Until gays and lesbians have an equal voice, dialogue is hollow."

Naming the pain

Prof. John Carey of Georgia, who chaired the committee, said, "We didn't create the pain--we named it." While disappointed with the repudiation of the committee's report, Carey said the committee perceived its task to be a more prophetic one, to remind the church that its white, middle-class members must listen to other voices. "The issues are more important than our answers," he said in a news conference after the vote.

Despite rejection of the report, Carey said he was encouraged that the base of dialogue has been broadened--and that the assembly avoided some attempts to condemn homosexuals. The issues raised by the report will be referred to the church's theology and worship unit for a plan on how the church can discuss the issue without polarization.

After a full day of discussing sexuality, the General Assembly paused for a silent demonstration by those who opposed the final decision. Protesters carried a wooden cross through the assembly hall, and several participants stepped forward to hammer nails into the cross. Carey said it was a sign that "there are still many people carrying a deep pain in the church."

Bishop George Hunt of Rhode Island, who chairs the Episcopal Church's Standing Commission on Human Affairs, said in an interview that the Presbyterian action will probably not have any direct effect on the General Convention in Phoenix. "For one thing, their polity is so different," he said. "I don't think our people in Phoenix will be overly encouraged or overly inhibited by what the Presbyterians did."

91140

Stewardship is remedy for 'addiction to consumption,' Browning says

American society must recapture a sense of stewardship and repent from an "addiction to consumption" in order to solve serious economic and environmental problems, Presiding Edmond L. Browning told a group of Episcopalians involved in social justice advocacy.

More than 100 Episcopalians who are concerned with public policy and advocacy met at the Bishop Lyman Ogilby Episcopal Advocacy Conference in Washington, May 19-22.

Browning joined other church leaders and government officials--including Senators Albert Gore (D-Tenn.) and Edward Kennedy (D-Mass.)--in an effort to inspire more effective advocacy for social justice issues. "We are reminded in our baptismal covenant that advocacy is a fundamental Christian calling...", Browning told the assembly in his opening remarks.

Calling on the participants to remember the witness of the late Bishop Lyman Ogilby of Pennsylvania, and to capture a vision of the world as "one integrated whole," Browning asserted that "stewardship is a value to be embraced in public life.... We as the human race are stewards of the earth, are not separate from the world, but integral to it."

"Our record of stewardship is not a good one," Browning added. "In fact, today, I would offer to say that we have abandoned...our responsibility of stewardship."

"What drives us?" Browning asked. "Why have we just spent billions of dollars to fight a war? Why do we spend money on covert wars elsewhere overseas? Why do teenagers take another human life in exchange for a leather jacket?... Why do we have a savings and loan scandal? Why have we reached a state where our national leaders cannot get a handle on the national deficit?"

According to Browning, one of the reasons is "our nation's addiction to consumption.... We define success by how much we consume.... This consumerism feeds on itself and demands more consumption, which leads to overproduction and exploitation of resources. And to maintain this way of life, we justify the expenditure of hundreds of billions of dollars on armaments," he said.

"Consumption, or how much we consume, defines our self-worth," Browning added. "However, if our self-worth is based on what we consume, then there is no motivation for stewardship. Today I want to call us home to stewardship," he said.

"Stewardship is more than setting up soup kitchens and overnight shelters. It is good and right that we reach into the river of despair and rescue people who are drowning. But as has often been said, it is time to move upstream and see who's throwing them in," Browning continued. "We require systemic solutions."

Browning criticized the use of covert action by U.S. military planners to Third World countries as a means to protect American economic interests. "Quite frankly, national security needs redefining from top to bottom," Browning said. "Foreign policies based on stewardship can give us a new sense of partnership with other nations."

Browning also charged that the environmental crisis would require a new commitment to stewardship. "The problems of global warming, ozone

depletion, deforestation, and pollution of air, land, and water are inseparably linked to unjust economic lifestyles," he said. "We as a nation have terribly inadequate policies for conservation of energy resources."

Browning called on Christians who are interested in advocacy to form "partnerships with people in government," and to encourage political leaders "to bring stewardship to the national agenda and turn us away from the addiction [to consumption]."

"I deeply believe that with the grace of God we can make a faithful witness as stewards in public life," Browning concluded. "It is not a moment too soon. Let us be on with it," he said.

In addition to speeches by Browning and political leaders, participants at the conference attended workshops on improving their skills as advocates. The conference, which honored Ogilby, sought to "encourage and inspire people in the grassroots" to make connections between faith and public policy, according to planners of the event.

91141

Liberia remains in ruins after civil war

Human suffering continues on a massive scale in Liberia as the West African country struggles to recover from a civil war that has left it in shambles and in desperate need of foreign aid.

An Episcopalian who served for three months on an emergency medical team at a children's feeding center in the capital city of Liberia said she saw children brought back from the edge of death. "It was so wonderful to participate in that, to see such dramatic change. It takes so little to do that, to save children," said Susan Leckrone, a pediatric nurse from New York, who has now returned home.

Leckrone, who worked for three months as a member of a relief team organized by the National Council of Churches, said that children at the feeding center she helped to establish in Monrovia would have been placed in intensive care in the United States. Many of the children were only at 60 percent of their normal body weight, she said. (Malnutrition is defined as 80 percent of normal body weight.)

In past weeks, relief efforts have continued as food shipments arrived by air and by sea. Church World Service (CWS) officials reported in May that 20

tons of fish had arrived from Senegal for distribution by the Liberian Council of Churches.

Ralph Royer, a member of the CWS staff based in Monrovia, said when the shipment arrived there was no fish on the market, although the United Nations now has food stocks it is distributing.

Monrovia, once one of the most prosperous trading centers of West Africa, is now described as no more than an endless succession of shelled buildings.

Although the fighting has stopped, the country remains devastated, with its infrastructure in ruins, according to observers. The country lacks public transport, electricity, water and sanitary facilities, communication, and postal service. Only recently did the banks reopen.

Leckrone said the country's sanitary sewage system was still in shambles when she left and electricity was largely unavailable in Monrovia. She said the entire population of Liberia has been dependent on relief food. Doctors, nurses, government officials, and orphanage directors were all paid in food--two cups of rice a day.

The country has been in chaos since December 1989, when an attempted coup grew into civil war as government forces battled two rival groups who sought to oust President Samuel Doe, who had gained power himself by a coup in 1980. Last September, Doe was tortured and killed by Prince Johnson's rebels.

Now Johnson has a base three miles from Monrovia, while his former leader and now rival, Charles Taylor, controls the rest of the country. Rebuilding has begun in Monrovia, but conditions in the rest of the country are unknown because travel is almost impossible, according to Eileen Battersby, a journalist who recently accompanied an Irish relief shipment of 35 tons of food into Liberia.

The civil war has left 25,000 dead and 200,000 others living as refugees in the neighboring countries of Sierra Leone, Guinea, the Ivory Coast, and Ghana. A total of 60,000 more are reported to have died from starvation.

At the height of the fighting last July, 600 women and children, members of the Gio and Mano tribes, were murdered in a Lutheran church by Doe's soldiers, most of whom were of the Krahn tribe. With the arrival months ago of a multinational West African peacekeeping force headed by the Nigerian army, the fighting gradually ceased.

In March, an All-Liberian Conference met in Monrovia to plan for elections in October. Until then, an interim government has been established. Foreign diplomats, who watched as the fighting disrupted all agricultural activity and halted the once-thriving iron ore and rubber industries, said the

country now needs a massive effort to rebuild its infrastructure.

"It will take Liberia at least 10 years to recover from this war," predicted U.S. Ambassador Peter de Vos.

--by *Episcopal Life* staff with a report from Religious News Service.

91142

From deference to the House of Bishops--the changing role of women in the church

by Sandra Hughes Boyd

"How did we get from the Women's Auxiliary to the church of Bishop Barbara Harris?" asked Dr. Pamela Darling at the recent annual meeting of the Episcopal Women's History Project (EWHP). "In 1870 women could not hold any official positions in the Episcopal Church in the United States," she said in reporting results of her study of *Tradition vs. Women: Conflict and Change in the Episcopal Church (1870-1990)*. "In six generations, from the founding of the Women's Auxiliary in 1872 to the seating of Barbara Harris in the House of Bishops in 1989, women moved from near-invisibility into positions at every level of lay and ordained leadership."

Darling described the links between resistance to the role of women and resistance to change through three levels.

The first was one of "a long, slow process of gradual adaptation," during which women's roles changed very gradually. As long as women remained in their places, "deferential rhetoric and polite requests" for their inclusion were effective, Darling said.

The sixty-year campaign to seat women in the House of Deputies--finally successful in 1970--demonstrated that a new strategy was required. Leaders during this second stage decided that "power does not bow to deference" and playing by the old rules would not persuade men to share ordination with women. So the women involved in the irregular ordinations in Philadelphia and Washington in the mid-1970s "chose to take [the power] without permission."

"The moment women priests were a reality instead of a future prospect,

the church was dramatically changed," Darling declared. What might have been another low-profile argument lasting decades became "a high-intensity conflict brought to a quick legislative resolution" in the 1976 General Convention passage of a canon to allow women full access to all orders of ordained ministry.

Legislation did not resolve the issue, however, so the third stage has been one of "wrenching transformation in both external and internal church structures." The persistence of opposition to the 1976 decision led to actions that have, according to Darling, "legitimized the refusal of a small minority to honor the canons and maintain communion with the rest of the church." A minority opposed to ordaining women "has been able to paralyze the church's normal process by threatening schism," she charged.

Darling said the ordination issue is connected to issues such as marriage, abortion, sexuality, and inclusive language because "the framework of traditional morality has rested on strictly differentiated gender roles and the institutionalized subordination of women to men in heterosexual marriage." At the heart of the problem is authority, "who decides how things are supposed to be," Darling said.

This power is most profoundly embodied for our church in the exercise by women of episcopal authority because the episcopate can "no longer automatically appropriate the power culturally accorded to men." The entire network of church relationships and traditional theological formulations is threatened, and this "challenges familiar understandings about the very nature of God and God's relationship to humankind," Darling asserted.

--Sandra Hughes Boyd is librarian at Regis College in Denver, Colorado, and a member of EWHP.



news briefs

91143

After issuing retraction, Vache says, "I've been heard"

Bishop Charles Vache of the Diocese of Southern Virginia, an outspoken critic of Israel's treatment of Palestinians, has expressed "regret and an apology for the pain caused" by his comparison of Israeli tactics and those employed by the Nazis "in the late '30s and early '40s." Vache issued his statement on June 7 during a closed meeting of Christian and Jewish leaders in Richmond. The religious leaders sought to diffuse a spiraling controversy among local Christian and Jewish leaders, the media, and the national headquarters of the Anti-Defamation League, a New York-based Jewish organization with a pro-Israel record. Rabbi Leon Klenicki, the league's interfaith director, had appealed to Christian leaders to denounce Vache's comparison. "I appreciate [Vache's apology] because what he said was an abomination," Klenicki said. In May, Vache argued that the U.S. government should condition its aid to Israel on Israeli acceptance of United Nations Resolution 242, which calls on Israel to withdraw from territories it occupied in 1967. Vache said he saw the meeting between Christian and Jewish leaders as a first step toward mending relations. "I feel like I've been heard by the Jewish community and they have been heard. This is...a good beginning toward working on mutual concerns," Vache said.

Browning calls for passage of Civil Rights Act

Presiding Bishop Edmond Browning underscored his support for the proposed Civil Rights Act of 1991, and urged that it not be weakened in the U.S. Congress. Citing the pressing need for "restoring full civil rights to all Americans," Browning expressed his opposition to a proposed amendment that would limit court-awarded punitive damages in cases involving women, the disabled, and members of religious minorities. The proposed \$150,000 cap

would, Browning argued, effectively "deny equal treatment to all persons, distorting the intent of the act itself." The presiding bishop instead urged support for the Schroeder-Mink amendment, which bars any such cap. Although the House of Representatives recently passed the Civil Rights Act of 1991--by less than a two-thirds margin--President Bush has promised to veto it because he believes that such legislation would introduce quotas as a means of judging compliance with the act.

Elizabeth II selects a woman as one of her chaplains

Queen Elizabeth II has appointed a woman as one of her royal chaplains in Scotland. The queen's decision is noteworthy not only because Elizabeth is the titular head of the Church of England--a church that does not allow the ordination of female priests--but also because the woman named, the Rev. Mary Levison, had spearheaded the movement that in 1968 led the Church of Scotland to sanction women's ordination. The Church of England is currently discussing the idea of woman priests at the diocesan level. Levison, 68, was ordained into the Church of Scotland, a Presbyterian body, in 1978.

Pope's Polish trip becomes an anti-abortion crusade

Again and again during a nine-day visit to his native Poland, Pope John Paul II admonished Poles for their parliament's recent decision to postpone action on a bill outlawing abortion. On June 4, speaking to a crowd of 250,000 at an outdoor mass, the pope bluntly asked, "What human institution, what parliament, has the right to legalize the killing of an innocent and defenseless human being?" He added that abortion was a crime comparable in nature to those perpetrated against Jews and gypsies during the Holocaust. In Warsaw four days later, the pontiff chided President Lech Walesa and other Solidarity leaders who had successfully spearheaded the movement to overthrow communism. "Solidarity also means striving for respect for the rights of all those weak and injured--especially of those who cannot defend themselves," the pope said.

ELCA readies distribution of 'full communion' proposal

The Rev. William Rusch, executive director of the ecumenical affairs office of the Evangelical Lutheran Church in America (ELCA), recently updated ELCA staff members on the status of the Lutheran-Episcopal Dialogue's call for "full communion" between the Episcopal Church and the ELCA. "We have been on the edge of a precipice for some time," Rusch said, "but now we are ready to take a few steps forward." He reported that Augsburg Fortress, the ELCA publishing house, will begin to distribute the

dialogue report and the proposed "Concordat of Agreement" in June. The document package, which includes the dissenting report issued by two ELCA dialogue participants, will be sent to all ELCA clergy and delegates scheduled to attend the 1991 ELCA Churchwide Assembly.

Brazilian coalition takes critical stand on Columbus

A coalition of Christian groups in Brazil is urging that next year's commemoration of Christopher Columbus's arrival in the Americas be examined from the perspective of the indigenous peoples who faced colonial exploitation. The Latin American Council of Churches, the Indigenous Mission Council, the Latin American Theology Network, and the Institute of Religious Studies have in particular published a document, *500 Years Collective: Analysis of the Evangelization and Conquest of Latin America*. The Vatican and the Spanish and Portuguese governments are organizing celebrations to mark the 500 years of evangelical work in Latin America following Columbus's landing in 1492.

ECF grants offer 'greenhouse approach' to ministry

In awarding a total of \$108,000 to nine ministry projects, the Episcopal Church Foundation (ECF) underscored its willingness to take risks to further new approaches to ministry. Commenting on the foundation's spring grant-making session, William G. Andersen, Jr., a foundation vice president, said, "What we are doing is providing the Episcopal Church with a greenhouse of sorts: a place to test ideas, to try innovative approaches to ministry that may...not make it on the first trial." The awards included a \$12,000 grant to "The Church in an Age of Science" program, sponsored by The Center for Theology and the Natural Sciences. Under that grant, clergy will receive a two-week summer course in scientific and technological advancements in order to better respond to pastoral concerns such as environmental pollution.

Established church faces legal challenge in Britain

If a British parliamentarian has his way, the Church of England will be disestablished, and the constitutional monarchy and House of Lords will take their place in the dustbin of history. House of Commons member Tony Benn, a staunch opponent of hereditary privilege, is the main sponsor of a legislative proposal that would end what Benn characterizes as the "elevated and ridiculously protected legal status" of the Anglican church. Benn's bill also calls for the introduction of U.S.-style presidential elections, regional parliaments in England, Scotland, and Wales, and an unconditional British withdrawal from Ireland. The route to a strong church is through preaching,

Benn argues, "not by mistaking outer ritual and state trappings for real spiritual and moral influence." Under Britain's current church-state arrangement, 25 Anglican prelates--including the archbishops of Canterbury and York--hold *ex officio* seats in the House of Lords.

Divorce will no longer limit English ordinations

Following six years of heated debate, a bill sanctioning the ordination of Church of England members who have been divorced or who have married divorcees is now virtually assured passage in the British Parliament. In July 1989, the Church of England General Synod submitted the so-called Clergy Ordination Measure to the House of Commons, where it was passed in February 1990. The House of Lords recently added its approval. Under Britain's church-state system, the established Church of England must in certain cases secure the approval of Parliament prior to amending laws that govern church practice. Opponents of the bill fear that its passage will encourage divorce in England.

Churches confront escalating health care costs

Responding to the escalating costs of health care in the United States, the Episcopal Church has joined with other Protestant denominations in commissioning a study to explore the financial advantages of shared coverage. The Church Healthcare Network, a 14-denomination coalition, hired the consulting firm of Ernst & Young to complete the report before the end of the year. Arthur Ryan, network chairman and head of the Board of Pensions of the Presbyterian Church (U.S.A.), said that the six-month study "will determine ways we can cooperate with a national network to gain greater control over our medical costs." Health care costs now amount to 12 percent of the church's national budget, Ryan said. The study will cost \$200,000.

Evangelical Education Society honors 31 theology students

The Evangelical Education Society (EES) of the Episcopal Church awarded scholarships and grants to 31 theology students at the spring meeting of its board of directors. The awards, which amounted to \$21,250, were the most ever issued by the Arlington, Virginia-based society. Twenty-four of the recipients received merit scholarships, and seven were honored with special grants. Five of the grant recipients are Anglican clergy in Africa who are preparing for teaching ministries. The EES, founded in 1862, is the church's oldest voluntary organization.

Lay professionals meet, further shape national network

Over 100 Episcopal lay professionals from five New York-area dioceses recently gathered to share their interests, needs, and concerns, as the first step toward developing a national network among those who feel a sense of isolation in their work. The May 17 meeting at Trinity Church in New York City, organized by the National Network of Lay Professionals, brought together lay workers from throughout the church's broad occupational spectrum. A series of discussions revealed that continuing education, employment, and deployment were issues of primary concern among those attending. Another gathering is being planned for the fall. Lay professionals who would like to be added to the network's mailing list should contact Ruth Schmidt, Executive Director, National Network of Lay Professionals, 2401 Bristol Court, S.W., Olympia, WA 98502; telephone (800) 533-0852.

Conference examines religious clauses of U.S. Constitution

About 300 lawyers, religious leaders, and others concerned with church-state issues recently examined the varying interpretations of the Bill of Rights' religious clauses during a conference marking the two-hundredth anniversary of the bill's enactment. The May 30-June 1 gathering, sponsored by the National Council of Churches and nine other religious and legal bodies, offered a wide range of perspectives in a series of addresses, debates, and seminars. "Those 16 words ['Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...'] have bedeviled legislators and courts for years," said U.S. Supreme Court Justice Sandra Day O'Connor, in referring to the opening phrases of the Constitution's First Amendment. O'Connor predicted that tension will continue between "what 'free exercise' demands and what 'establishment' forbids." Keynote speaker Michael Perry, a professor at Northwestern School of Law, pointed out that the pluralistic nature of U.S. society necessitates both tolerance and dialogue between the religious and civic spheres. "Why assume the mind of the church is shaped only by internal dialogue?" Perry asked. "Why not assume the church (and its members) are shaped by external dialogue as well?"

WCC urges ANC to continue talks with government

The Geneva-based World Council of Churches (WCC) appealed to the African National Congress (ANC) "not to break off talks [with the South African government], and not to give any room for the government to leave the path of negotiations." The ANC, spurred by suspicions of government involvement in continuing inter-black clashes, has insisted that two demands be

met before talks are resumed. The ANC demanded that the government dismiss the ministers of defense and law and order, and also bar weapons from public assemblies. The WCC's concern was revealed in a May 13 letter from WCC General Secretary Emilio Castro to the ANC Executive Committee. In a related development, the South African Council of Churches declared that "a peace conference must take place with representatives of all the communities affected by the violence."

Tutu 'shocked' at Winnie Mandela's six-year sentence

Anglican Archbishop Desmond Tutu of Southern Africa expressed "shock" at the severity of the prison sentence recently imposed on Winnie Mandela, wife of African National Congress leader Nelson Mandela. Tutu added that Mrs. Mandela "had as fair a trial as could be expected under the circumstances." Mrs. Mandela was sentenced by a South African judge to a six-year prison term following her conviction on four counts of kidnapping and four counts of being an accessory.

Australian Anglican church to review its WCC membership

The Australian Anglican Church, spurred by reports from two Australian General Synod commissions, has decided to review its membership in the World Council of Churches (WCC). The reports of the Social Responsibilities Commission (SRC) and the Missionary and Ecumenical Commission expressed strong reservations about the decision-making processes of the recent WCC assembly, held in Canberra, Australia, in February. Professor Michael Horsburgh, secretary of the SRC, said the assembly "in the form exhibited in Canberra cannot be allowed to continue." In alluding to WCC criteria that accorded equal representations for women, young people, and indigenous peoples, Horsburgh said it was not possible to arrive at a "meaningful and relatively specific statement of opinion that would receive universal endorsement." The issue of the Australian church's WCC membership is expected to be on the agenda of the next Anglican Consultative Council meeting.

Spoken graduation prayers silenced in Minnesota

Facing threats of a student walkout and a substantial loss of state funding, a Minnesota school board reversed its decision to allow spoken prayers at a high school graduation. State education officials in early May ordered the Balaton school board to find an acceptable compromise or undergo a state human rights department investigation. A human rights conviction would have placed the school district in jeopardy of losing up to \$650,000 in

state aid. School valedictorian Pamela Wendland, a Lutheran, and a number of other graduating seniors said they would not attend a ceremony presenting spoken prayers. All parties accepted silent prayers as a compromise. The issue of graduation prayers is expected to be further defined when the U.S. Supreme Court takes up the issue in a Rhode Island case later this year.

Bibles can't be selectively barred from schools, court says

A federal district court in Indiana has ruled that Gideon Bibles may be distributed free in a public school system that allows the dissemination of literature by other outside organizations. The Indiana chapter of the American Civil Liberties Union (ACLU) last year filed suit against the Rensselaer school system on behalf of a father of two children enrolled in one of the system's schools. "Were the plaintiffs to have their way," Chief Judge Allen Sharp wrote, "the Rensselaer school system would exclude only religious groups from access to its classroom.... In such a case, could an observer conclude other than that the purpose of the exclusion was to disapprove of religion?" Gideons International has discontinued their distribution of Bibles in a number of U.S. school districts as a result of legal actions by the ACLU.

Jesse Jackson: Use pension funds to fight homelessness

Homelessness will continue to grow in America until we realize that "building affordable housing is profitable and morally right," the Rev. Jesse Jackson told the sixth annual "Hope for the Homeless" dinner in Rye, New York. Jackson proposed formation of a fund to use a portion of the billions of dollars in private and public pension money to finance housing. The capacity audience of over 1,100 people helped raise an estimated \$80,000 to help the homeless in Westchester County. The dinner was sponsored by Grace Church Community Center, an outreach ministry of Grace Episcopal Church, and a dozen other nonprofit agencies. "Put skilled workers back to work, train unskilled youth, wipe out homelessness.... Work our way out of the recession rather than welfare our way into despair," Jackson said. "What we need now are more advocates for the homeless--people who will take seriously the need for low income housing," said the Rev. Peter Larom, rector of Grace Church. There are still obstacles because many local governments "are not happy about accepting such housing," he added.

Living Church readers polled on convention issues

Readers of *The Living Church* revealed strong opposition to ordination of practicing homosexuals and blessing same-sex unions but an openness to ecumenical relations, according to an informal poll conducted recently by the

weekly magazine. About 88 percent of the 2,600 responses opposed blessing same-sex relationships, opposed ordaining practicing homosexuals by 85 percent, and voted against nongender liturgical texts by 83 percent. On the other hand, 62 percent were in favor of pursuing full communion between the Episcopal Church and the Evangelical Lutheran Church in America, but only 44 percent felt Episcopalians should continue dialogue with Churches of Christ Uniting (COCU). About 53 percent favored the idea of a nongeographic province for traditionalists in the church. About 60 percent supported the church's involvement in environmental issues, while some argued the involvement should be on an individual rather than an institutional basis.

Integrity officers meet with presiding bishop

Officers of Integrity, the Episcopal Church organization for ministry with gays and lesbians, met with Presiding Bishop Edmond Browning in May to discuss a variety of concerns. In a letter to the presiding bishop before the meeting in New York, the Integrity board expressed concerns for how the national church relates to sexuality issues, especially "justice concerns for lesbians and gay men." The board also charged that little had been done by the church to encourage dialogue with gay and lesbian Episcopalians, mandated by the 1988 General Convention. Integrity President Bruce Garner of Atlanta said that the meeting was "cordial" but also that there was a frank discussion of the "sources of pain to the lesbian/gay community in the Episcopal Church." The board and the presiding bishop hope to meet again in an effort to improve communications between Integrity and the Episcopal Church Center.

Carr joins team on visit to Vietnam

The Rev. Canon Burgess Carr, executive for Episcopal Migration Ministries, joined a team of six representatives sent by the U.N. High Commission for Refugees to Vietnam to assess a program designed to voluntarily return people to that country. "Nobody is being harassed or intimidated for returning," Carr said, joining other team members in expressing their surprise at the progress toward a free and open society. The team also visited refugee camps in Thailand and Hong Kong to see conditions ("horrendous"), ask people why they left Vietnam ("mainly for economic reasons"), and look at the screening process ("leaves much to be desired"). "In Hong Kong we saw 25,000 people jammed into cages, with three people to a small cell--and hundreds more arrive every day," Carr said in an interview. Neither Hong Kong nor Vietnam wants any more boat people, Carr observed, until economic conditions improve. He expressed hopes that the U.S.-imposed

embargo would soon be lifted so Vietnam could continue its development and perhaps absorb more returnees.

EPF letter criticizes 'victory celebrations'

In a letter to President George Bush released by the Episcopal Peace Fellowship (EPF), 60 Episcopalians have registered their opposition to "victory celebrations" to mark the end of the war in the Persian Gulf. "We mourn the tragic misuse of financial and human resources in such an event," the letter said. "The needs of human beings...are too great for us to spend millions of private and public dollars on a military parade. We contemplate this 'celebration' and see housing, health care, and education go begging yet one more time." Signers of the letter called attention to the thousands who died in the war, and the pollution of lands and water in the Middle East as a result of the war. Although the letter expressed gratitude "for the safe return of most of the men and women of the U.S. armed forces," it asserted that "no war is 'a job well done.'"

Protesters interrupt Gulf War service at cathedral

An interfaith memorial service at the Cathedral Church of St. John the Divine in New York was interrupted by shouts of "There are murderers in the cathedral," in response to the participation of Generals Norman Schwarzkopf and Colin Powell and Defense Secretary Dick Cheney in a service mourning the Persian war dead. The service was held on the eve of New York City's Operation Welcome Home on June 10. About 200 protesters outside the cathedral shouted "shame" while participants entered. Cathedral Canon John B. Luce, defending the cathedral's decision to hold the service said, "The purpose of the cathedral this afternoon is to pray for the dead. I welcome the protesters, for this is very much a part of the life of the cathedral. "Protesters held an alternative service at a midtown church.

President of Province IX protests budget decisions

In a letter written on behalf of Episcopalians in Province IX, the Rt. Rev. Neptali Larrea, president of the province, registered objections to budgetary cuts in the church that adversely affect dioceses in Latin America. "The freezing of our diocesan subsidy for the years 1989-1991 has had the impact of a deduction and has limited our efforts towards the autonomy we all desire," Larrea wrote. "The unilateral decision to retain 5 percent of our 1991 budgets has further aggravated the function of our respective dioceses," he continued. Larrea requested that the 5 percent budget restriction be abolished, and that the 1992 budget presented by the province be adopted. "We

emphatically affirm our right to participate in decisions that affect us, and we will not accept a passive role as receptors of policies that harm the financial health of our church, the quality of life of our people, and our witness and missionary actions," Larrea said.

Clarification on Carey visit: When is next fall?

Although the reference to the upcoming visit of Archbishop of Canterbury George Carey made sense to the Midwestern minds who write the Episcopal News Service (albeit not necessarily to all Midwesterners), many of our readers were confused by the reference to his visit "next fall" in the May 24 ENS. Carey will visit the United States in the fall of 1992. We used the modifier "next" as a description of time in the same way as described by the sequence "last week, this week, next week." In our calculation, "this fall" refers to the season occurring during the current year; "next fall" refers to the autumnal season following the one contained in the current year. Nevertheless, we apologize for any confusion, and admit that we could have prevented it with a simple reference to Carey's trip "in the fall of 1992." We'll try to be clearer *next* time.

PEOPLE

The Rt. Rev. Duncan M. Gray, Jr., Episcopal bishop of the Diocese of Mississippi, recently began a six-year term as chancellor of the University of the South, in Sewanee, Tennessee. He succeeds the Rt. Rev. Judson Child, the former bishop of the Diocese of Atlanta. "My roots here are very deep," Gray said following his selection by the university's board of trustees on May 2. Gray earned his master of divinity degree from Sewanee in 1953, following two years as an engineer with the Westinghouse Corporation. The university awarded Gray an honorary doctor of divinity degree in 1972. Gray will also serve as chairman of the university's board of trustees and as an *ex officio* member of the board of regents.



news features

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ECW Triennial still going strong, despite expanding role of women in the church

by Julie A. Wortman

When women deputies were first officially seated at the 1970 General Convention in Houston, the organizers of the 33rd Triennial Meeting of Episcopal Church Women (ECW), meeting at the same time, thought women's separate-but-unequal status in the life of the church was at an end. They even considered discontinuing the legislatively powerless "third house" of the convention.

Eight General Conventions later, Triennial is still going strong, despite the expanding role of women into the previously male-only spheres of church life that began that fall in Houston. Nearly 400 Episcopal women are expected at the 40th Triennial in Phoenix this month to consider the theme, "Restoring God's Creation to Wholeness," through speeches and discussion groups that will address topics ranging from sexuality and the global debt crisis to intercessory prayer and liturgical dance.

If no longer the official mouthpiece for Episcopal women, some say Triennial is still a necessity. "We are still in this anomalous situation of needing separate organizations while working for full integration," said Pamela Darling of the unequal partnership with men that Episcopal women continue to face. Darling is consultant to the Executive Council's committee on the status of women. The committee has prepared a report for this year's General Convention indicating that women still hold less than a quarter of church leadership positions nationwide.

In Houston 21 years ago, according to ECW President Marjorie Burke,

the situation looked more hopeful. Anticipating that women deputies would be seated and separate programming would no longer be needed, the national ECW suspended its bylaws, and the staff of the General Division of Women's Work at the church's national headquarters dismantled its operations. Triennial was one of the few activities that was retained, although the ECW withdrew official sponsorship.

"We thought we would be absorbed into the total ministry of the church," Burke explained. "Instead, we lost ground." At first, the ECW leadership fanned out into the previously all-male precincts of the church. For example, research by church historian Mary Donovan shows that, of the 29 women who were seated as deputies in Houston in 1970, at least 23 had been ECW officers. The same was true of all but four of the 17 women who served on the church's Executive Council between 1970 and 1980.

Although women made significant inroads into the power structures of the church, including the priesthood, Burke, Darling, and others realized that the church's women were far from being full and equal partners. A study conducted by the Committee for the Full Participation of Women in the Church in 1985-87 confirmed that nationally, at least, the church was actually paying less attention to issues or programs related to women than before.

Fifteen years after the Houston convention, the national ECW reconstituted itself and began refocusing on Triennial as a means of nurturing women's ministries. By then the participants represented the rejuvenating remnants of the strong, pre-1970 network of diocesan and parochial ECWs, while others represented groups such as the United Thank Offering, Church Periodical Club, and Daughters of the King, whose ministries had continued unabated.

According to Donovan, the women's meeting had become more of a social event after 1970, but still provided a vital opportunity for participants to learn and exercise lay leadership. "Triennial is a whole different forum from General Convention," Burke said. "Women are looking for ways to translate Christian beliefs into practice during the week."

Herself a registered pharmacist, Burke has noticed a recent trend in ECW membership toward greater involvement among working women who have reached or are approaching retirement age.

While there is growing consensus that bringing women together for worship and education is valuable, Darling and others believe holding a concurrent meeting during General Convention may be "a two-edged sword."

"It's good to have a separate meeting, yes, but it does pit Triennial and General Convention against each other, forcing women to choose which they want to do," Darling said.

ECW's Burke would someday like to see a giant convocation of all Episcopal women away from convention. "It would be nice to get maybe 10,000 women together," she said. "When it's a group of all women it's a special spiritual experience."

--Julie Wortman is news writer for *Episcopal Life*.

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A word from the Presiding Bishop

Diversity is more than skin deep

I think one of the most important gifts Patti and I have been able to give our five children has been the opportunity to spend some of their formative growing-up time in a variety of cultures. From 1959 to 1971 we lived in Okinawa, and also spent two years at language school in Kobe, Japan. Patti and I studied hard to learn Japanese, while our children picked it up with ease. Often our family surprised people. Though we obviously weren't Japanese, we spoke the language and felt very much at home. Then, we moved to Germany. There we looked like everyone else, but in fact we were "different," separated by a language barrier. That dynamic was an interesting one, as the children learned that appearances can be deceiving.

When we came back to this country our youngest, John, was barely 7 years old and had never been to the United States. It was an adjustment for all of us, and we were lucky there were seven of us in the family to support one another through it. There were some laughs involved, and some deep learnings.

We all still remember the night that our son Peter came home after a rough day in junior high. At dinner he was telling us all about it, and John very sympathetically piped up: "Don't feel bad. They just don't like us because we are Japanese." Patti and I had some explaining to do.

This story says something wonderful to me about how people see themselves, their culture, and how their attitudes may be formed in a way that is quite unconscious to them.

I am reminded of all this as we approach the General Convention with the intention of keeping racism at the top of our agenda. From my point of

view, confronting racism starts within. It doesn't stop there, but it must start there for us to be empowered for the struggle.

At General Convention in July, we will look at racism by first looking at ourselves. We are going to be helped in this through participation in a survey of personal attitudes on race relations coordinated by the Executive Council Committee on Racism. Such a survey is commonly called a "racism audit." Many are familiar with an audit from having participated in one at a diocesan or parish level.

The root meaning of the word *audit* has to do with hearing, with listening, as in *audio* or *auditory*. It does not have to do with counting things, although its relationship with another word, *auditor*--one who checks over your financial books and adds up all the numbers--can give that misleading impression. We are going to be listening for something at General Convention--something that resonates deep within each of us.

I anticipate the audit and the opportunity everyone at General Convention will have to sit quietly and ask themselves a series of questions designed to help us come in touch with how we feel about ourselves and our racial or ethnic identity, and to examine unspoken assumptions about the racism within our institutional structure. What we learn will challenge us to respond to that sin, not just at the General Convention but in the days ahead. We as a church are going to confront the evils of racism with energy and the power that comes from knowing we are Christ's agents on earth. You will be hearing more about this from me and others who will be part of General Convention.

I think it is a simple fact that this society is breaking down ever more along racial lines. Not only are we failing to progress, we seem to be slipping backward--away from racial equality, making that dream ever more elusive. I don't know if it makes me feel better or worse when some assert that we are no more racist a society than we ever were: it is just that the stigma against open expression of racial prejudice has lessened. The horror in that thought.

The church can, and must, be at the forefront in the struggle for racial equality. Through our baptism we understand ourselves as marked as Christ's own forever. We are the sons and daughters of God and the sisters and brothers of one another. This is not just a nice thought or a pious sentiment. This is a description of our incarnational reality. How we respond to that reality surely will be part of God's judgment upon us.

Patti and I rejoice that our 7-year-old son could think he was Japanese. We rejoice that our children have a sense of being in a global family made up of all races and cultures. We don't feel this way because it makes them "better people," or "more open," or some other such way of putting it. We rejoice because it makes their lives immeasurably richer. They love and have

been loved by people all around our global village. They have been warmed and changed by that love received and given. They have been blessed.

The opportunity to care for and about one another as sisters and brothers is here present for all of us. I pray that not one of us will miss out.

--reprinted with permission from the June issue of *Episcopal Life*

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Alaskans affirm, 'The gift of the whale is the gift of Easter'

by the Rev. Scott Fisher

On the northernmost edge of North America, past all the trees and all the roads and north of all the shopping centers and skyscrapers, just past the great stark cliffs of Cape Thompson and their lonely herd of muskoxen, a windswept peninsula points like an index finger into the ocean.

On the western edge of that peninsula, amidst gravel and the tiny delicate summertime flowers, is the oldest continuously occupied site on this continent, marked on maps as Point Hope, but known to its residents as Tikigaq. This is the home and the land of the Inupiat, the "real people," the Eskimo.

In the center of the community, at the center of their lives, stands St. Thomas Episcopal Church, the northernmost Episcopal church in the United States. Almost all of the 600 or so residents of the community are members of the church, which celebrated its centennial last year.

On the second Sunday of the Easter season this year, the newly consecrated Episcopal bishop of Alaska flew the 1,200 miles from his home in Fairbanks, to Anchorage, to Kotzebue, and then to Point Hope, a distance equal to flying from New York to Omaha. It was important that he get there. Several days earlier a phone call to the diocesan office brought the tragic news that four-year-old Ebrulik Frankson, grandson of the Rev. Seymour Tuzroyluke of Point Hope, had died and the funeral would be Monday. Bishop Steven Charleston wanted to be there with his friend and his priest, even if it meant long hours in airports and airplanes.

Almost 12 hours after he first arrived at the Fairbanks airport, the

bishop, accompanied by the Rev. Scott Fisher of his office, was landing in Point Hope. The ice-covered ocean shone brightly in the springtime sun, despite it being 20 degrees below zero. Several hours later, in the large green church, the entire community gathered for the traditional Arctic "Singspiration," filling the church and the land with songs and testimonies and witnesses to God's love and care, even in tragic circumstances like the death of children.

Monday afternoon, led by their bishop, they gathered again and, with tears and flowers, laid to rest the small white coffin in the snow on the whalebone-fenced cemetery. The bishop, dressed in Arctic gear, stood in the snow and the wind and said the ancient prayers..."ashes to ashes, dust to dust."

For thousands of years springtime and Easter have been times of hope, even in the midst of death, in Point Hope. Spring has been a time for watching the wind. While other parts of the world celebrate the arrival of flowers and summer, Point Hope awaits the great annual northern migration of bowhead whales. A good north wind in the spring will shift the ocean ice and produce an open lead for the whales to follow. And there the whaleboat captains of Point Hope and their crews and families will wait.

At the heart of what it means to be one of the Inupiat is the hunting of whales in the spring. A successful hunt will feed the community for the coming year, and provide for joyful feasts and community celebrations at Thanksgiving, Christmas, and throughout the year. All of life is based on God's gift of whales in the Easter spring, and this is the way it has been and is and will be, even though threatened and bound these days by international whaling quotas and potential off-shore oil exploration.

Several hours after Ebrulik's small white coffin had rested in the sanctuary of the church, the Rev. Elijah Attungana's "umiak," or skinboat, rested in the same place. Attungana, like his father before him, is one of the 18 whaling captains in the village, and in this small boat he and his crew, alongside the other captains and their crews and their boats, would soon watch for the whales.

His boat, now resting in the sanctuary, was filled with whaling equipment from each of these other crews. To "catch a whale" one must be right with God, and so, for the better part of this century, the whaling season has begun with a "Rogation Service," a blessing of the whaleboats, crews, and captains by the priest. Now that the bishop was here, he could lead the service, crafted in its present version by Tuzroyluke, and bless the boats, offering to God all that was about to happen. Resting there in that skincovered boat, amidst paddles and harpoons, sealfloats and ropes, was all

of their lives, all of the past of their community, and all of the hopes for the future. The Rogation Service is a *total* offering, the embodiment of the ancient phrase from the Eucharist about "here we offer and present unto thee our selves, our souls, and bodies."

In solemn procession the captains walked into the sanctuary, followed by the priests and finally their bishop. After prayers and readings and sermon, the three priests and bishop gathered around the boat and the equipment. With holy water they prayed, the new bishop blessing the captains, the crews, the offering, and finally even the gathered community. "And when you feel the saltspray when you're out in your boats this spring," he repeated over and over again, "you'll remember this moment, this water, this blessing, and know that God's blessing is with you."

With an outburst of smiles and anticipated excitement at what God was going to do, with a chorus of "Good Luck!" and handshakes between the captains, the service ended. Bishop Charleston stood in the midst of it with a wide smile on his face. "I've got a good feeling," he said. "You watch; I've got a good feeling."

That night, when the brief night finally descended, the new bishop of Alaska was playing Scrabble with some of his new friends. On the outskirts of the village, polar bears moved north in their annual spring migration. The next day the men of Point Hope would begin cutting a trail through the jumbled ice, out to the open water. Soon a north wind would begin to blow, opening the way for the gift of Easter, the gift of whales. Within a month, the excited telephone call into the diocesan office in far-away Fairbanks brought the news that the people of Point Hope had just caught their sixth whale (as opposed to three the previous year, as opposed to none the year before that), thereby filling their quota of 6 "strikes" for the year and reminding all of God's continuing care and love.

When they gather for the "nulukatuk," the whaling feast, at the end of whaling season in June--to give thanks to God, with song and dance and blanket tosses and muktok--their new bishop will return, to lead their thanks as he led their prayers...early in the season of Easter and whales.

--The Rev. Scott Fisher is associate editor of the *Alaskan Epiphany*.



reviews and resources

91147

National Cathedral seeks public affairs director

The Washington National Cathedral is currently seeking a director of public affairs to lead the cathedral's communications efforts. The director will manage the daily operations of the public affairs department, and also serve as a senior counselor to cathedral staff in developing communications strategies and programs. Applicants should have expertise in both print and audiovisual communications, with extensive experience in public relations and management. The successful applicant will also be thoroughly familiar with the U.S. religious community, and the life of the Episcopal Church in particular. Salary will be commensurate with experience and qualifications. Send resume and salary requirements to: Director of Public Affairs Search Committee, Washington National Cathedral, Massachusetts and Wisconsin Avenues, NW, Washington, DC 20016.

Episcopal Church Foundation annual report available

The Episcopal Church Foundation has just released its 1990 annual report, *Helping Ministry Work*. The 32-page report outlines the foundation's expanding efforts in community outreach and leadership development for clergy, and also profiles the fellowship grants that had long been the foundation's hallmark--awarded annually to doctoral students planning to teach in Episcopal seminaries. The report provides detailed summaries of a number of foundation-supported projects. Among these is the Cornerstone Project, a national endeavor to enhance the ministry capacities of clergy and their families. For copies of the annual report or for additional information, telephone William Andersen, Jr., or Karen Greenfeld at (212) 697-2858.

Video presents cultural diversity of Anglican evangelism

A video examining the culturally diverse approaches to evangelism as practiced within the Anglican communion will be released on July 15. The 30-minute video, entitled *On the Move with Christ*, was produced for the Anglican Consultative Council by Dr. Robert Browne. In keeping with the Decade of Evangelism, Brown and his video crew literally circled the globe to record first-person accounts of various experiences in evangelism. A study guide accompanies the video. Copies of *On the Move with Christ* cost \$30 each, and can be obtained from St. Martin's Episcopal Church, 717 Sage Road, Houston, TX 77056.

Organization to address peace and justice in Korea

At a time of mounting political turmoil in South Korea, a new Washington-based organization--the Korea Church Coalition for Peace, Justice, and Reunification--held its initial meetings May 10-11. The coalition brings together mainline and Korean-American U.S. churches and other concerned persons to work for the reunification of Korea, to support civil and human rights there, and to transform U.S. policies toward the furtherance of these ends. The new organization elected Michael Hahm, the United Methodist Church's executive secretary for Korea, as its chair, and announced that the "National Council of Churches--Korea Statement" of February 1988 would serve as a key reference point for its policies. Membership will be open to anyone who subscribes to the purposes and policies of the coalition. The group's first annual conference is scheduled to be held in Chicago, November 21-23. For further information, contact Korea Church Coalition for Peace, Justice, and Reunification, 110 Maryland Avenue, N.E., Box 68, Washington, DC 20002; telephone (202) 546-4304.

Lutheran-Episcopal documents available

Documents from the third series of dialogues between Lutherans and Episcopalians were published June 15 by Augsburg Fortress and Forward Movement Publications, and are available for \$5.95. Ask for "Towards Full Communion" and the Concordat. Write to Forward Movement Publications at 412 Sycamore, Cincinnati, Ohio 45202; telephone (513) 721-6659.

Telephone Directory of Episcopal Church Center

The following is a new list of telephone numbers for the principal offices at the Episcopal Church Center in New York. All numbers with a "922" prefix are in area code 212. (Note: When calling the toll-free number [800-334-7626], refer to the last four digits of the numbers listed below as the extension for the party you seek)

STAFF OFFICERS

ADAIR, Mr. Terence Executive for Administrative Services	Administrative Services	922-5277
AGNEW, Mr. Christopher Associate Ecumenical Officer	World Mission	922-5349
ANDERSON, Dr. Owanah Officer of Indian Ministries	Advocacy, Witness, and Justice	922-5204
ARNOLD, Ms. Lori Convention Coordinator	General Convention Office	922-5188
ARRUNATEGUI, The Rev. Canon Herbert National Officer of Hispanic Ministries	Advocacy, Witness, and Justice	922-5210
ARTHUR, Ms. Rochelle Art Director	Communication	922-5391
BEERS, The Rev. Donald Assistant to Bishop	Office of Bishop of Armed Forces	922-5167
BELLAMY, Dr. V. Nelle Archivist	The Archives Austin, TX	512-472-6816
BIERNACKI, Br. Richard Assistant Registrar	General Convention	922-5177
BONNER, The Rev. Robert Staff Officer for Congregational Stewardship	Stewardship	922-5134
BROOKS, The Rev. Robert Staff Officer, Washington	Advocacy, Witness, and Justice	202-547-7300
BROWN, The Rev. Allen Staff Officer, Rural Ministries	Advocacy, Witness, and Justice	922-5226
BROWN, Dr. Gloria Staff Officer, Human Needs	Advocacy, Witness, and Justice	922-5218
BROWN, Mr. Robert E. Controller	Special Accounting	922-5432
BROWNING, The Most Rev. Edmond L. Presiding Bishop	Office of Presiding Bishop	922-5322
BUEHRENS, The Rev. Gwen Information Communications Officer	Episcopal Migration Ministry	922-5408
BUNTEN, Mrs. Barbara Kelleher Executive	Management Information Systems	922-5366
CALDER, Mr. Hector Print Production Assistant	Communication	922-5390
CAMPBELL, Mr. Bruce Publications Specialist	Communication	922-5388
CARADINE, The Rev. Bill Executive for Mission Planning	Mission Planning	922-5144
CARR, The Rev. Canon Burgess Executive	Episcopal Migration Ministry	922-5407

CHANG, The Rev. Richard S. O. Deputy for Administration	Office of Presiding Bishop	922-5313
CHARLTON, The Rt. Rev. Gordon Executive Secretary/GBEC Chapel Hill, NC	General Board of Examining Chaplains	919-489-1422
CHING, The Rev. Winston Staff Officer, Asiamerica Ministries	Advocacy, Witness, and Justice	922-5207
COATS, Dr. Betty Staff Officer, Washington	Advocacy, Witness, and Justice	202-547-7300
COBBEY, Ms. Nan Feature Editor, <i>Episcopal Life</i>	Communication	922-5374
COLON, Mr. John E. Executive	Human Resources	922-5158
CONNORS, Ms. Anne Associate for Partnership Exchange & Training	World Mission	922-5334
COOKE, Mrs. Ellen F. Senior Executive for Mission Support & Treasurer	Mission Support	922-5293
CRESPO, Mrs. Rebecca Assistant Staff Officer	Treasury	922-5274
DANCEY, Mrs. Deborah Human Resources Administrator	Human Resources	922-5156
DARKO, The Rev. Daniel UTO Grants Administrator	World Mission	922-5347
DAWKINS, Mrs. Cheryl Asst. Secretary, Executive Council	General Convention	922-5185
DE JESUS, Mr. Constancio Assistant Manager, Episcopal Parish Services	Administrative Services	922-5105
DE PAOLA, Ms. Mary Staff Officer	Human Resources	922-5157
DE WAELSCH, Mr. Thomas Reference Librarian Archivist	The Archives Austin, TX	512-472-6816
DEAN, Mr. James M. Staff Officer	Treasury	922-5272
DOCKER, The Rev. Dr. John Deputy Programmer and Coordinator of Ministry Development	Education for Mission and Ministry	922-5246
DRESSER, Miss Sarah Resettlement Program Officer	Episcopal Migration Ministry	922-5404
ELLIS, Mr. Robert Program Officer	World Mission	922-5353
ENGLEBY-NASH, Linda Associate for Logistics	World Mission	922-5335
FARGO, The Rev. Gerald Design Manager	Communication	922-5399
FERNANDEZ, Mr. Rafael Field Auditor	Special Accounting	305-864-1460
FILSINGER, Mr. Gary Media Resources Manager	Communication	922-5397
FIRSCHING, Mr. Donald Computer Librarian/Archivist	The Archives Austin, TX	512-472-6816
FRANCIS, Ms. Sonia Executive for Communication	Communication	922-5396

FULTON, The Rev. Charles President, Building Fund	Building Fund	922-5196
GILLESPIE, Ms. Judith M. Executive for World Mission	World Mission	922-5339
GIST, Mrs. Dorothy Associate Volunteers	World Mission	922-5328
GRANT, Ms. Rita Automation Supervisor	World Mission	922-5351
GREEN, Mr. Peter Manager of Computer Operations	Education for Mission and Ministry	922-5253
GRENZ, The Rev. Linda Associate, Overseas Development	World Mission	922-5354
GRIEVES, The Rev. Brian Staff Officer for Peace & Justice	Advocacy, Witness, and Justice	922-5206
GRIFFITHS, Mr. William Advertising Director	Philadelphia Office	215-564-2010
GRONBERG, Leslie Processing Archivist	The Archives Austin, TX	512-472-6816
HALLER, Brother Tobias Director of Electronic Publishing	Communication	922-5387
HAMES, Mr. Jerrold Editor-in-Chief, <i>Episcopal Life</i>	Communication	922-5372
HAMPTON, Dr. Carol Field Officer for Indian Ministries Oklahoma City, OK	Advocacy, Witness, and Justice	405-235-0728
HARRIS, The Rev. Mark Coordinator of Overseas Personnel	World Mission	922-5332
HARVEY, Miss Avis E. Information & Resources Officer	Sherrill Resource Center	922-5325
HAZLEWOOD, Mr. Vernon Planning Officer	Mission Planning	922-5151
HILLER, Mr. J. Thompson Assistant Treasurer	Treasury	922-5296
HOLDER, Mr. Timothy Director of Development	Mission Planning	922-5146
HOLTKAMP, The Rev. Patrick Vice-President, Building Fund	Building Fund	922-5197
HOPKINS, The Rt. Rev. Harold Executive Director	Pastoral Development Minneapolis, MN	922-5170
HUMMEL, Ms. Virginia Assistant to the Director of Volunteers for Mission	World Mission	922-5331
HUSTON, The Rev. Canon John National Field Officer Seattle, Washington	Episcopal Migration Ministry	922-5417
JACKSON-BROWN, Dr. Irene Coordinator, Dev. Prog. Resources	Education for Mission and Ministry	922-5243
JOHNSON, Ms. Denise Staff Officer	Management Information Systems	922-5365
KELSEY, The Rev. Preston Exec. Dir. of Board for Theol. Education	Education for Mission and Ministry	922-5248
KELSO, Mrs. Dorothy Advertising Manager	Philadelphia Office	215-564-2010
KEYSER, The Rt. Rev. Charles L. Executive Director	Office of the Bishop for the Armed Forces	922-5165

KIM, Mrs. Catherina Assistant, Human Resources	Human Resources	922-5159
KUJAWA, The Rev. Sheryl National Coordinator of Youth Mission	Education for Mission and Ministry	922-5237
LANDIS, Miss Margaret Special Products Manager Episcopal Parish Services	Philadelphia Office	215-564-2010
LANGFORD, Ms. Ntsiki Staff Officer of Jubilee Ministries	Advocacy, Witness, and Justice	922-5201
LAROM, Mrs. Margaret Mission Information Officer	World Mission	922-5343
LEE, The Rev. Clement Director of Electronic Media	Communication	922-5386
LEWIS, The Rev. Canon Harold Staff Officer for Black Ministries	Advocacy, Witness, and Justice	922-5208
LOFGREEN, Mrs. May Administrative Deputy, The Archives	The Archives Austin, Tx	512-472-6816
MANISTER-MORRIS, Ms. Diana Information Systems Manager	General Convention	922-5186
MARVEL, Mrs. Nancy L. Assistant for Administration	Mission Planning	922-5153
MAUNEY, The Rev. J. Patrick Deputy of Anglican Relations	Office of Presiding Bishop	922-5314
MCKEEN, Ms. Kathy Assistant Art Director	Communication	922-5393
MENUEZ, Dr. D. Barry Senior Executive	Mission Operations	922-5437
MILLER, Mrs. Ruby Administrative Assistant	Education for Mission and Ministry	922-5238
MUSNGI, Mr. Orlando Senior Accountant	Special Accounting	922-5433
NANGLE, Mr. Robert Printing Production Director	Communication	922-5389
NEWCOMBE, Marcia Staff Officer for Social Welfare	Advocacy, Witness, and Justice	922-5212
NEIL, The Rev. Dr. Earl A. Executive Officer	Advocacy, Witness, and Justice	922-5224
NICKERSON, The Rev. Donald Executive Officer and Secretary	General Convention	922-5184
NORGREN, The Rev. William A. Ecumenical Officer	World Mission	922-5344
OSBORN, Mr. Frederick Staff Officer for Planned Giving	Stewardship	922-5149
PADGETT, Miss Harriette M. Administrative Officer	Philadelphia Office	215-564-2010
PENN, Mr. Jeffrey Assistant News Director	Communication	922-5383
PERRY, The Rev. David Executive	Education for Mission and Ministry	922-5236
PORTER, Ms. Diane Deputy for Public Ministries	Advocacy, Witness, and Justice	922-5198

PORTER,, The Rev. Nathaniel Staff Officer for Higher Education	Education for Mission and Ministry	922-5263
POTTER, The Rev. Ricardo Partnership Officer for Latin America & Caribbean	World Mission	922-5337
PRICE, Ms. Barbara Data Processing supervisor	Special Accounting	922-5364
RAGSDALE, Ms. Katherine Staff Officer	Women in Mission and Ministry	922-5443
RATTI, Mr. John Director for Interpretation	Communication	922-5379
REED, The Rev. Ronald L. Director	Stewardship	922-5135
REEVES, Bishop Paul Anglican Observer at the United Nations	Anglican Consultative Council	922-5163
REYES, Mr. Jaime Grant Officer	Special Accounting	922-5431
RICHARDSON, Mrs. Emma Bookkeeper	Philadelphia Office	215-564-2010
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ROBERSON, Ms. Paulette Manager of Data Services	Philadelphia Office	215-564-2010
ROBERSON, Ms. Robin Circulation Clerk	Philadelphia Office	215-564-2010
ROSE-AVILA, Mrs. Carolyn Overseas Development Officer	World Mission	922-5357
ROTHAUGE, The Rev. Arlin Assistant Evangelism Officer	World Mission	922-5242
RUEL, Ms. Susan Publications Specialist	Communication	922-5400
SCHWAB, The Rev. Wayne Evangelism Ministry Coordinator	Education for Mission and Ministry	922-5269
SCOTT, The Rev. Canon Charles Director, Management Info. Systems	General Convention Office	922-5182
SEROTA, Mr. Richard Staff Officer, Database Mgmt.	Management Information Systems	922-5371
SMITH, Ms. Ann Executive	Women in Mission and Ministry	922-5442
SMITH, Ms. Willeen V. UTO Coordinator	World Mission	922-5362
SOLHEIM, Mr. James News Director	Communication	922-5385
STAUFFER, Mr. Andrew Electronic Media Producer	Communication	922-5378
STOKES, Ms. Renee Administrative Assistant	Philadelphia Office	215-564-2010
STOUGH, The Rt. Rev. Furman Senior Executive	Mission Planning	922-5143
TEDESCHI, Mr. Frank Publications Director	Communication	922-5382

TEETS, Br. James Administrative Assistant to Executive	World Mission	922-5340
THOMPSON, Mr. William A. Executive Director, CDO	Education for Mission and Ministry	922-5253
TORRES, Ms. Gloria Accounting Supervisor	General Accounting	922-5282
UMBACH, Mrs. Winifred Fitzgerald Administrative Deputy	Mission Support	922-5295
VEST, Mr. James Manager, Episcopal Parish Services	Administrative Services	922-5115
VICTOR, Mrs. June A. Assistant to Treasurer & Senior Executive, Mission Support	Office of the Treasurer	922-5292
VICTOR, Mrs. Margareth Administrative Program Officer	Episcopal Migration Ministry	922-5419
WILLIAMS, The Rev. Howard Staff Officer, Children Mission	Education for Mission and Ministry	922-5264
WILSON, The Rev. James Associate Director, CDO	Education for Mission and Ministry	922-5252
WOODCOCK, Mr. Bruce W. Deputy to Senior Executive	Mission Operations	922-5437
WORTMAN, Ms. Julie Publications Specialist, <i>Episcopal Life</i>	Communication	922-5373
WRIGHT, Ms. Laura Staff Officer	Stewardship	922-5141
ZIMEI, Mrs. Carolyn Assistant Meeting Manager	General Convention Office	922-5187

